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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, August 17.

LONDON.

Acton, Creffield Road, 11.15, and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road. Closed during August.
 Child's Hill, All Souls', Weech-road, Finchley-road. Closed.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Mr. E. J. MOORE.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. H. E. B. SPEIGHT.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11 and 6.30, Mr. F. W. ROSS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. JOSEPH WOOD.
 Highgate-hill Unitarian Christian Church, 11 Rev. FRED HALL. No evening service.
 Ilford, High-road, 11 and 7, Rev. D. DELTA EVANS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., no morning service; 6.30, Mr. S. P. PENWARDEN.
 Kilburn, Quex-road, closed during August.
 Leytonstone, 632, High-road, 6.30, Mr. J. KINSMAN.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. W. H. DRUMMOND.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, closed during August.
 Stoke Newington Green, 11.15, Mr. T. PALLISTER YOUNG. No evening service.
 Stratford Unitarian Church, 11 and 6.30, Mr. A. M. STABLES.
 University Hall, Gordon-square, W.C., no service. Service will be resumed on September 21.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. M. LONG.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Knoll Chapel, Rydal-road, 11, Rev. H. W. HAWKES.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. W. E. WILLIAMS.
 BIRMINGHAM, Church of the Messiah, Broad-street. Closed till September 7.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwall-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. W. A. VROOMAN, of Winnipeg.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 {DEAN Row, 10.45 and
 {STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. F. HEMING VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Mr. PERCIVAL CHALK.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. B. C. CONSTABLE.
 LEICESTER, The Great Meeting, 11 and 6.30 Rev. C. HARGROVE, M.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. E. S. LANG BUCKLAND.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. J. F. PARMITER.
 MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER.
 MANCHESTER, Upper Brook-street, Free Church 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Mr. HARRIS CROOK, B.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 OXFORD, Manchester College, 11.30, Rev. R. H. U. BLOOR; 7, Rev. P. H. WICKSTEED, M.A.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. H. DAWTREY, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpelier-road, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

BIRTH.

KENRICK.—On August 12, at Metchley House, Edgbaston, the wife of W. Byng Kenrick, of a son.

DEATH.

OSLER.—On August 10, at his residence, Burcot Grange, Bromsgrove, Henry Follett Osler, in his 78th year.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

| | | | | | |
|--|-----|--|-----|----------------------------------|-----|
| NOTES OF THE WEEK | 515 | The New Morality | 521 | FOR THE CHILDREN:— | |
| PROFESSOR ROYCE ON THE CHRISTIAN COMMUNITY | 517 | The Gothenburg System of Licensing | 521 | A Memory | 524 |
| A NATIONAL SCOURGE | 518 | A Sunday School Diploma | 522 | MEETINGS AND GENERAL NEWS:— | |
| LIFE, RELIGION AND AFFAIRS:— | | BOOKS AND REVIEWS:— | | London Boys in Camp | 524 |
| Paradise: Yonder and Here.—I. | 518 | The Organisation of Industry | 522 | Doctors and Temperance | 526 |
| The Visitation of the Sick | 519 | The Father of the Indian National Congress | 523 | NEWS OF THE CHURCHES | 526 |
| CORRESPONDENCE:— | | The Song of Songs | 523 | NOTES AND JOTTINGS | 527 |
| Experiments on Animals | 520 | Literary Notes | 523 | OUR CHESS COLUMN | 528 |

** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

Few people will be able to agree with the terms of diplomatic optimism, in which M. Venizelos, the Greek Prime Minister, described the agreement among the Balkan States as a "peace which, since it perpetuates neither excesses nor injustice, must be looked upon as a lasting one." The real situation is described far better by Sir Edward Grey in the sombre words of his speech in the House of Commons on Tuesday night. Seldom, he said, had a more distressing state of things occurred in Europe than the progressive events of the months since the war began. It began as a war of liberation; it rapidly became a war of conquest, and it had ended, if all the charges were true which the different States engaged in the war brought against each other, in a war of extermination. The conflagration had nearly worked itself out because everything consumable had been consumed. The same speech contained an emphatic warning to Turkey of the serious consequences which may ensue, if she refuses to observe the Treaty of London, and the announcement that meanwhile the Conference of Ambassadors would adjourn for the holidays *sine die*.

* * *

THE closing day of the Congress of Medicine was marked by an impressive address by Mr. John Burns on the subject of medicine and public health. He was able to point with some pride to the triumphs of the department, over which he presides, in the improved vital statistics and the stamping out of some terrible diseases like typhus fever. Health, he concluded, was emphatically an international concern.

In no department of advance was cosmopolitanism so important as in regard to social reform, an important share of which consisted in the development of the medical possibilities of improved health and well-being. The chief impediment to such reform was wastefulness, and one source of waste, expenditure on armaments, stood head and shoulders above all others. If this waste could be prevented gigantic sums would be released for the reforms waiting to be financed. The chief among these was concerned with the problem of poverty, and that problem would need to be attacked on an enlarged scale by removing the known causes of poverty, not merely by applying palliatives to its effects.

* * *

At the closing session the President, Sir Thomas Barlow, spoke in a similar strain. His valedictory message to the Congress was a plea for international peace. The commercial classes throughout Europe, he said, had done excellent work in preventing war or stopping its extension. Surely they as medical men, with all the influence they now possessed, should be able to do similar good work in their respective countries. They assembled in Congress to discuss without regard to race or country various problems of medicine in its scientific application to the relief of the sickness and sufferings of humanity; and that being so, surely it was inconceivable that they should go back to their different countries and make no effort to prevent the nations to which they belonged from engaging in bloody strife. Therefore his parting word to them was that they should make their united influence felt in the promotion of blessed peace.

* * *

THE report issued by the Board of Trade this week only confirms the verdict of thrifty house-keepers all over the country on the serious increase in the cost of living. The main conclusion is that prices are

higher now than for 25 years, and that "the average increase during the past seven years in the cost of workmen's rent, food, fuel, and clothing taken together may probably be put at 10 per cent." During the same period there has been an upward movement in wages, but the percentage is far from equal to the increase in the cost of living. In spite of the immense boom in trade the great mass of the working people and the professional classes who depend on fixed incomes are distinctly worse off than they were a few years ago. Another significant fact is that this rise in the cost of living has been experienced in all parts of the world. In no case has the rise been less than in Great Britain and in most cases it has been far higher.

* * *

THE death of Herr Bebel removes one of the few strong and arresting figures in European politics. His energy and force of character and rare gift of eloquence enabled him to win his way in face of hostile circumstances, which would have daunted and silenced other men. Even the mailed fist of Bismarck failed to crush him. He was the creator of social democracy in Germany as a fighting unit, and its present position in the Reichstag as the largest single party, returning 109 deputies representing more than four million electors, is the best tribute to his powers. Here we may remember him chiefly as the embodiment of the moral idealism of the social democrat in his deeply rooted opposition to the waste and futility of war. He was a strong and uncompromising opponent of the Franco-Prussian war, and foretold, with a grim truthfulness that did credit to his political foresight, that any annexation of French territory would "drive the French into the arms of Russia and turn Europe into a vast camp."

* * *

WE share the sense of deep disappointment at the practical refusal with which

the plea for an immediate stoppage of the Indian opium trade with China has been met by our Government. In spite of Chinese protests and the serious embarrassments which it is likely to place in the way of internal reforms in China, we shall insist apparently upon our right to force the accumulated stocks at Shanghai upon the Chinese market. In reply to the deputation which waited upon Lord Crewe and himself at the Foreign Office last week, Sir Edward Grey said that one alternative would be for the British Government to buy the stocks, but while China herself was still producing every year three times as much opium as was contained in these stocks he did not think that we could reasonably go to Parliament to ask for a grant to buy the stocks. To accept this position is to fall back upon the treaty rights of a shameful and discredited past, and it is also to refuse to listen to the very reasonable plea that it is impossible to enforce regulations against the growth of the poppy in China, while foreign stocks are still allowed to be sold in the open market in large quantities.

* * *

CANON SANDAY is seldom very happy in his occasional incursions into public controversy. In a letter, which appeared in *The Times* on Monday, he once again reveals an incapacity to understand the Nonconformist position and makes charges against the supporters of the Welsh Church Bill, which in a man of his delicate perceptions and wide sympathies we can only attribute to colour-blindness.

"The real backing behind the Bill," he writes, "comes from the stalwarts of the old (not the new) Welsh and English Nonconformity. And it must be admitted that the language they have used is neither amiable nor admirable. They want to hurt the Church. They will not be satisfied with anything that does not hurt it. The course they insist upon must inflict an injury upon religion. The 'no concessions' party shields itself behind the cry of 'justice.' But for them 'justice' means 'equality brought about by violence,' which the word has not yet come to mean in the English tongue. . . . It is not surprising," he adds, "if an attitude like this is described in strong terms."

* * *

THESE charges have drawn a trenchant but quite courteous letter from Dr. Clifford in reply. "I owe so much to Dr. Sanday," he says, "that it is with acute regret I read that part of his letter in your issue this morning which describes the attitude of Nonconformists towards State Churches. I note the distinction drawn between 'the old and the new' Nonconformity: a distinction which exists in the writer's fancy, but nowhere else. 'The old and

the new' are one and the same in conviction and in ideal, in principle and in goal. They have sought, and still seek, freedom for the Churches of Christ, solely that those Churches may carry out more effectively their redemptive and constructive work for the world. What pains me is that Dr. Sanday, of all men, should prove himself so utterly incapable of appreciating the convictions of Free Churchmen concerning the State establishment and the State endowment of Christian Churches. . . . Dr. Sanday will not remove 'the moral deadlock in politics' by giving currency to the illusory distinction between 'the old and new Nonconformists' on the one hand, or of the misrepresentation that Free Churchmen are 'seeking to hurt religion' on the other?"

* * *

IN a further letter Canon Sanday reveals the real inwardness of his position in the following sentence:—"Churchmen cannot allow that there is anything unjust in inequalities that have their root and explanation in history. But they would be glad to see those inequalities reduced to the smallest measure possible." Those words would furnish a text for a whole philosophy of privilege. We can hardly believe that Canon Sanday really accepts all that they seem to imply. They are a maxim for the predominant partner, but they have little meaning for the disinherited or the excluded. They also seem to come dangerously near to a claim of divine right for the religious settlement of the Restoration, with its unpleasant political flavour. Precisely the same line of argument might have been used at every stage of the long struggle for the removal of Nonconformist disabilities. Many people thought that the abolition of University Tests was a deep injury to religion. There is, indeed, no movement of reform, no effort after a larger social equality, no attempt to provide new and wider channels for the waters of life, which cannot be condemned as base and unworthy, if once we accept this amazing principle that there is nothing unjust in inequalities "that have their root and explanation in history."

* * *

THE *London Diocesan Magazine* for August contains the following official note:

"It is the desire of the Bishop that no marriages should be solemnised in church of (a) any person previously married who has been separated by divorce from husband or wife who is still alive; (b) a man who proposes to marry his deceased wife's sister; (c) unbaptized persons. Marriage in the registrar's office meets such cases."

There is a further direction that the

question: "Is there any impediment to your marriage as suggested above or otherwise?" shall be asked in addition to the usual particulars required by law. Fortunately the Bishop of London has no power to deprive parishioners of their right to be married in their parish church, a right which formerly they were obliged to claim, often much against their will. Under these new directions a Member of the Society of Friends or a Unitarian, who desired to marry a member of the Church of England in her own church, would be told to be content with a civil marriage at the registrar's office. It is a piece of high-handed ecclesiastical interference with immemorial usage, as ill-timed as it is illegal.

* * *

THE Rev. Herbert Williams, Rector of Horsleydown, Southwark, has had the public spirit to expose the methods adopted by a firm of money-lenders in order to get the poor clergy into their clutches. A Leicester firm sent him, quite unsolicited on his part, £50 in bank-notes and promissory notes for £63 and £73 respectively, according to the time required for the repayment of the loan. He has placed the notes in the safe custody of his bank and defied the firm to take proceedings against him for the recovery of the money. It is a courageous way of advertising the whole nefarious business, and of warning other men against the terrible danger of getting into the clutches of unscrupulous money-lenders. Evidently ministers of all denominations are regarded as fairly easy prey in this sort of business, and there are probably many victims. We are glad to help to give Mr. Williams's spirited protest the publicity which it deserves.

* * *

IN making a generous gift of pictures to the nation Lady Carlisle has written a letter in which she speaks of her temporary ownership of them as a trusteeship for the good of her fellow citizens. There is a fine ring of civic patriotism and a frank acceptance of the principle of communal ownership in her words, which may well do something to establish a precedent for other guardians of the artistic treasures of the past:—

"It is with the utmost gladness that I transfer these pictures from my keeping into the hands of the nation, as they will find a safe and lasting home in the National Gallery. Therefore, it is with eager pleasure that I hand them over. The more one thinks over the happiness of the pictures going home to their rightful place, where all pictures that have stood the test of time and secured a verdict in their favour should go, the more one wants to speed them on their way."

PROFESSOR ROYCE ON THE CHRISTIAN COMMUNITY.

PROFESSOR ROYCE'S lectures on the Problem of Christianity belong to the growing literature of revolt against unlimited individualism in religion. Perhaps revolt is too harsh a word to apply to a writer who combines in a remarkable degree enthusiasm with urbanity, but no one can read many pages of his book without feeling that there is a position he wishes to undermine as well as a position he wishes to defend. He is moreover enough of an advocate to distrust any solution except his own, and he comes perilously near to the fault, into which the spirit of revolt falls so readily, of making his own formula the one measure of the truth. This is a line of criticism to which we shall feel bound to return after we have touched briefly upon some of the most salient points of his argument. Professor ROYCE is concerned chiefly with the life of the community or church, and with the experience of the Christian soul just in so far as it reflects the misery of alienation from the communal life or its redemption through the spirit of loyalty.

"The 'Community,'" he says, "is the object to which loyalty is due. The 'Lost State' is the state of those who have never found, or who, once finding, have then lost their loyalty. 'Atonement' and 'Divine Grace' may be considered as if they were expressions of the purely human process whereby the community seeks and saves, through its suffering servants and its spirit, that which was lost."

He treats Christianity as "man's most impressive vision of salvation, and his principal glimpse of the home-land of the spirit," and regards the doctrine of the Church as a vital and permanent part of Christianity. For this reason he pleads quite justly that we can never be content merely to recover a primitive deposit of teaching, while we ignore the interpretations of subsequent reflection and experience.

"The modern man will be unable, in my opinion, to be just to his own historical sense and to the genuine history of Christianity, unless he sees that

the Christian religion always has been and, historically speaking, must be, not simply a religion taught by any man to any company of disciples, but always also a religion whose sense has consisted, at least in part, in the interpretation which later generations gave to the mission and the nature of the founder."

He contends further that this process of interpretation was something much more than the unfolding of contents, which were implicit from the beginning. He believes that "the primitive Christianity of the sayings of the Master was both enriched and deepened by the interpretation which the Christian community gave to his person, to his work, and to his whole religion."

Professor ROYCE thus arrives at the idea of the Christian Church as a vital and permanent part of Christianity. It is to him one of the most impressive facts of human experience, eluding every attempt to stereotype or define it, for it is not a finished institution, but a living organism, which really grows in spiritual experience, in knowledge of the truth, and in the strength and range of its ideals. It is in the life of this divine community that the individual is to merge himself, and to find salvation by a complete loyalty to its demands of love and service. In a deeply interesting interpretation of Pauline Christianity he uses this idea as the keynote of the Apostles' thought.

"PAUL'S doctrine is that salvation comes through loyalty. Loyalty involves an essentially new type of self-consciousness—the consciousness of one who loves a community as a person. Not social training, but the miracle of this love creates the new type of self-consciousness."

The Christian doctrine of life is thus essentially social, and in the last resort it is the community, viewed of course, in its ideal aspect as the body of CHRIST, which is the source of salvation.

There is a great deal in this striking interpretation of the fundamental ideas of Christianity which wins our warmest assent. Amid the intellectual rivalries of our day and the sentimental exaggerations of modern mysticism a triumphant appeal for faith in the Holy Catholic Church may seem to many people ill-timed and old-fashioned; but it has many points of contact with needs of which men are becoming acutely conscious, in ethics and politics as well as in religion. The days of a complacent rationalism are no more, and a purely individualistic interpretation of life is everywhere on the defensive. For these reasons we regret all the more our inability to agree with Professor ROYCE in

some of his pleadings. Our dissent is, perhaps, more a matter of emphasis than of essential purpose and meaning, but at the same time it concerns points in the argument where faults of emphasis may be so seriously misleading, as almost to introduce an element of radical difference.

We suggest, then, in the first place that many passages in these lectures reveal the writer as the victim of a formula. He approaches the whole problem of Christianity with a philosophical theory, which weights the scales heavily in favour of his particular solution. Human individuality with its inalienable rights, both in the intellectual and moral world, creates serious difficulties for him, and he is unhappy until he has merged the individual in the community, the limited in the universal. He identifies individualism with conscious self-will. He tells us that the Divine Love is ultimately love for the Kingdom of Heaven. The Father in the Parable of the Prodigal Son rejoices because he "has won again the unbroken community of his family. It is the Father's house that rejoices. It is this community which makes merry; and the father is, for the moment, simply the incarnation of the spirit of the community." All this does scant justice to elements of experience, which are quite fundamental in the Christian consciousness. There is no need, either in human society or the kingdom of heaven, to minimise the significance of personality in order to exalt the claims of the community. Any true reading of religious experience and the implications of the New Testament teaching will do equal justice to both.

This attempt to find the one and only key to the meaning of Christianity in loyalty to the community is also exposed to the obvious criticism that the community is still an unrealized ideal. Professor ROYCE demurs rightly to any attempt to identify it with any form of organised Christianity. In the universal sense in which he uses the term it has still to be created through æons of human effort. How then can it be the medium of grace and the source of salvation at the present moment? Only, so far as we can see, by loyalty to the Founder of the Christian community. It is only in this way that we can keep our feet planted on the firm ground of history and common experience, and escape from the confusion, so fatal to the growth and power of religion, between devotion to abstract ideas and the regenerating personal loyalties of the

soul. In the clear realism of its records, its memories and its means of grace Christianity has the best safeguard against things which are too distant and intangible for human nature's daily food.

Here we touch the point where most people will part company with Professor ROYCE, and their gratitude for the glowing pages, in which he has called them to find the fulfilment of all life and worship in loyalty to the community, will only deepen their regret that he has fallen such an easy victim to his own logic. He holds "that the very form of the individual self is a necessary source of woe and wrong," and therefore "not through imitating nor yet through loving any mere individual human being can we be saved, but only through loyalty to the 'Beloved Community.'"

In harmony with this confession his whole attitude towards the person of CHRIST and the creative influence of his life and character in the community is one of aloofness, almost of scepticism. He states frankly that he has made no exhaustive study of the evidence, and yet he insinuates continually doubts about historicity, until the evangelical narrative loses all substance and becomes tenuous and abstract as a dream. It is the triumph of a theory over sober historical judgment and the prevailing common-sense of religious men. Has he really persuaded himself that it will make no difference to the loyalties for which he pleads so eloquently, if we abandon the historical life and character and surrender meekly to the mythical theory? Or is it still part of his belief that the life of the community must be fed by familiarity with the Gospels as the cardinal expression of its life and spirit?

If he accepts the latter position, then he will be bold indeed if he contends that a beautiful tissue of myths and legends, openly acknowledged to be that and nothing more, will have the same marvellous effect as the record of One who really lived and died to make men holy. These are the straits in which philosophers sometimes find themselves, when they take logic rather than evidence for their guide. In yielding to this besetting temptation of the abstract thinker and placing far more weight upon a single formula than it can justly bear, Professor ROYCE has weakened the impressiveness of his work and imposed serious limitations upon its religious value for the ordinary Christian, a type of person who deserves far more consideration than he usually receives at the hands of learned men.

A NATIONAL SCOURGE.

THE most important session of the Medical Congress, from the public point of view, was the one devoted to the most difficult and disagreeable of subjects. The difficulty arises not only, as some people suppose, from deeply ingrained instincts of prudery but also from some of the noblest qualities of the Christian character, its modesty, its habitual reticence and reserve, where questions of sex are concerned, with which we shall tamper at our peril. It has for long been a too familiar fact to doctors and to those who have been in their confidence that the hideous forms of disease, which are the fruit of sexual immorality, have spread to such an extent as to constitute a serious menace to the future of the race, and that thousands of the innocent and the pure are numbered every year among the victims. All the resources of science and public opinion must be enlisted to fight the terrible scourge, and the Government has promised a Royal Commission to inquire into the whole subject. But the call comes specially to the Christian Church and to all preachers of righteousness to dedicate themselves to the work of renewing the power of spiritual ideals in the hearts of men. There is no other department of social effort where the appeal to prudential motives is so limited in its scope. It is religion alone, with its inexhaustible faith and compassion, which can guard the innocent lest they fall, and say to the leper in the name of Christ "Be thou made clean," and bring home the truth even to the most careless heart that when we sin we cannot keep the blighting penalty to ourselves, for we are members one of another.

LIFE, RELIGION & AFFAIRS.

PARADISE: YONDER AND HERE.

I.

NEAR the close of the "Divine Comedy," when the long pilgrimage through Hell, Purgatory, and Heaven is accomplished, Dante labours to translate for us, in the forms or symbols of human speech, his vision of the highest splendour of existence. His art fails him there—falls short of full achievement, as all art must at the height of supreme vision. Yet, by similitude and imagery, he will strive to body forth some faint conception of the glory that excelleth. And in the "Paradiso,"

Canto xxxi., we have his gorgeous symbol of the White Rose, to which the glorious company of the Redeemed are likened, each purified soul a shining, transparent petal, filling its appointed place therein, while the angels, compared to a swarm of bees, continually descend into the flower and re-ascend to where Love dwelleth in the Light Eternal, which is God. And he perceives that, as these winged servants of heaven approach the ransomed children of earth, they bear with them, from rank to rank, the "peace and ardour" which, out of the radiance above, they gather at each ascent, proffering these as the highest gifts of joy.

In his prose "Argument," or summary of this sublime Canto, in the Temple Classics edition of the "Paradiso," Mr. Philip Wicksteed renders the poet's lines thus: "The redeemed are seen, rank above rank, as the petals of the divine rose, and the angels flying between them and God, minister peace and ardour to them; for passion is here peaceful and peace passionate." It would be difficult, I think, to give, in a few words, more perfect expression to that attitude of mind and heart which, in our best moments, we all wish to maintain—that temper of ordered and sustained devotion, in which we all desire to live and act, though so few of us can: "Passion is here peaceful and peace is passionate!" It suggests the bringing together, in the harmony of fulfilled experience, of qualities so often found in conflict, so rarely reconciled in the life we know on earth. Whatever may be possible in an ideal world, here in our own actual world we are prone to associate peace with lethargy and ease, passion with strife and turbulence; and doubtless we can find them thus allied, easily enough. But peace that is charged with passion, or passion that holds within itself the central peace; life that is at once tranquil and intense, restful and strenuous; a mind that is ardent, eager, purposeful, yet serene and self-controlled—that is what we could wish to find, is what were most worth while attaining, if only the secret of it were ours.

For most of us, I suppose, it takes a whole lifetime to discover that secret; some, it may be, never find it here, and few—a blessed, enviable few—light on it in the fresh bright years of youth, or early manhood, and go through the world equipped for its worst contingencies, armed for its inevitable strife. These are the victors, the masters of great living, the royal, exultant souls, happy in all conflicts, steadfast and erect under all calamities, asking no favours, claiming no rewards.

What is that secret? Perhaps one who, in the late and leisure days of his own life, dreams that he has had a glimpse of it, may try to put down in words the little that he sees, and, seeing, finds great joy. No new thing, indeed, shall it appear—this that he would tell: old, rather, as vital human experience, and often told in happier words; yet new as freshly realised and strongly felt, in favoured hours.

It has been claimed, and justly claimed, that we human folk have conscious relations with two worlds: the world of

things that are seen and the world of things that are not seen. And these, however seemingly different when but lightly considered, are by no means alien or opposed; they are, in truth, for all serious thinking, one in their deeper significance or final reality. They appear to us as two, in that elements of the one make their appeal through the senses, and of the other through reason, imagination, insight. Doubtless all creatures that share life with us here belong to these two worlds; but those that have not reached the human stage as yet, know, or seem to know, but one of them. They may be, for their own consciousness, quite submerged in the flowing stream of sense-perceptions, and may wholly find their good or ill in bodily satisfactions and desires. That is how it looks to us, sometimes—not always! But the awakened human mind is *aware* both of the seen and the unseen, the outer and inner, the material and the spiritual.

Curious, when we stay to think of it, how we fare, daily, along the borderland of these two realms, straying now further into the one, now into the other. We are busy with external affairs, of home or citizenship; we are observant of the goings-on of Nature, in earth and sky; we see, hear, touch the things and persons that are about us, and life may seem made up of these sense-relations. Yet rarely are we so immersed or absorbed in these as to be oblivious, for long, of that *something more*, to which sight and touch are not sensitive. There is a world of ideas, of vital, impalpable realities, in which we are moving all the time—a spirit-world, we sometimes call it, to distinguish it from the physical or material forms which lie round about us—a world that lurks within, yet pertains also to a beyond, vast and vague and limitless.

Curious and interesting to note, also, that these two regions of experience are not divided one from another by any gulf or partition. Both are merged or held together in the unity of our own consciousness. The "outer" world, though apprehended through the senses, exists, for us, only so far as it comes into the sphere of our own conscious experience. What is "outside" that, does not really exist, for us, at all. And, obviously, the "inner" or spiritual world exists in that same consciousness; it is that consciousness, so far as we conceive or realise it, vitally, intelligibly. We use an implement or machine for performing work, we converse with a companion, or grasp the hand of a friend; these things and persons are external to our body, yet internal to the mind—gathered and embraced within the sweep of our purposive thought or feeling. And when, by reason of time or space intervals, they are what we call "absent"—meaning that they are beyond the range of sight and touch—they may still come within our mental range; and then they exist, for us, quite actually and consciously, albeit wholly in that supra-sensible realm of existence known to us as soul or spirit.

It is clear, then, that the two worlds, apparently so different in quality or character, are one in the vital experience by which we apprehend them and have

relations with them. They are one even as mind and body are one in the unity and identity of the personal self—as will and act, as the idea and its realisation in form, are one.

Now that which has been made freshly clear to me of late—clear and of such commanding significance for life—is concerned with this double-sidedness of things. For neither in the heaven that now is, or may be at any moment, here, nor in the heaven of imagination elsewhere, can we dispense with either of these worlds. When Dante, led by Beatrice, soars aloft from the Earthly to the Heavenly Paradise, there is still for his vision, the Inner and the Outer—the region of pure spirit, and the region of manifestation, *i.e.*, of variously graded and visibly defined spiritual being. He journeys from the lowest to the highest of the "Nine Heavens," and then is, at last, in the Tenth, the "Empyrean." And these are all one in the supreme vision of the poet. But, as the Dante scholar explains, the Empyrean is the "Heaven of Light and Love, beyond space and time, wherein Spirits abide," while the nine "lower" spheres are the "Heavens of space wherein spirits are manifested." And for all finite life and all finite vision, it must be ever so. And when, for the instant, the light of the realm of pure spirit shines unclouded on the poet's soul, it cannot remain; it is but one rapt, intense gaze that can be granted him, though, in sooth, the moment of that gaze is an "eternal now" by reason of its depth and fulness. "But not for this my proper wings, save that my mind was smitten by a flash wherein its will came to it. To the high fantasy here, power failed." The vision passes and can no more be recovered, save that "already all jarring protest and opposition to the divine order has given way in the seer's heart to oneness of wish and will with God, who himself is love."*

Both in the visionary realm of the ideal, then, and in the sphere of common human experience, these two worlds of seen and unseen, of material and spiritual, must be reckoned with, and their apparent contradictions transcended, ere we can know the strength of passion that is also peaceful, of peace that is also passionate. For our success in attaining to the life that is strenuous in its own tranquillity, or tranquil in its own strenuousness, depends in great degree, if not wholly, on the success with which we reconcile in thought and action the conflict between externality and inwardness, between the objects of consciousness and consciousness itself. No "Paradise" here or elsewhere is possible save in and through that reconciliation. The attempt to elude the necessity of harmonising the outer and inner by ignoring or disparaging either is always futile. For life as known to us now, this material order of things, is the sphere of activity and endurance, and we must needs concern ourselves, every day, with the vicissitudes of a changing, tangible environment, persistently asserting itself and apparently quite indifferent to any purpose or volition of

ours. And nearly always, for human folk, it is a more or less turbulent, relentless, challenging environment. It is a region of strife—often of what seems a life and death struggle.

Now it is just here, amid the conflicting aims and opposing wills of this challenging environment, that we lose control, that passion so often gets out of hand and peace eludes us like a dream. And if we live wholly or chiefly with our interest and desire centred in this world of externalities, the harmony of life is destroyed, tranquillity of mind is shattered; we labour and are disquieted in vain.

But, then, if we try to escape the conflict by forsaking the world of practical activity, withdrawing into the realm of contemplation, and, like monks or nuns or spiritual hermits, seek for peace in the solitude of Nature or the recesses of our own minds, scornful and impatient of the outer world, *passion* fails us, the ardour of life is lost, the fire of enthusiasm smoulders low in the heart, the cold, thin atmosphere of self-centred seclusion gathers about us; we shrink and shiver in our chill monastic cells.

We have need of *both* worlds; we belong to both, and it is when we grant to each that which it may justly claim—when we so live, in and for both, that they become one in the fuller content of experience, then, and only then, can the serenity and strenuousness of a real paradise be ours, as "the angels of God ascend and descend upon the son of man," ministering "peace and ardour to the soul."

But of this, and of how the reconciliation of opposing claims and conflicting allurements may be achieved, a little more may be told in a second article.

W. J. JUPP.

THE VISITATION OF THE SICK.

ORGANISATION is the watchword of the present day, and it is likely to be still more emphatically so in the days that are to come. There are few human interests or activities in which it has not asserted its influence, and there are fewer still in which it might not be made to do so with advantage. One sphere of interest that might be supposed to be the least likely to demand anything of the kind is that which has the sick bed for its centre. Yet there are probably few of us who have not in time of sickness felt the need of something which a little systematic arrangement alone can give.

There are perhaps few of us who in times of sickness in the household have not occasionally found the sympathetic attentions of friends more or less burdensome and embarrassing, and the more friends and acquaintances the family has to rejoice in, the more serious the trouble is liable to become. Sickness or accident in any serious form is pretty certain to bring with it domestic strain in innumerable ways and, just when all the resources of strength and all the powers of thought and care are taxed to the utmost, a constant stream of inquirers and visitors may sometimes add very seriously to the burden of affliction. Not for the

* P. H. Wicksteed, note to Canto xxxiii. of the "Paradise," in Temple Classics.

world, of course, would we have friends fewer or their interest and concern diminished; but it must surely sometimes occur to many an anxious attendant on the sick and suffering to consider how much nicer it would be, if matters could be so arranged as to permit of all the kindly interest being manifested without the practical inconvenience of a constant stream of callers, when the work of the household is apt to be so seriously increased and disorganised.

The posting up of bulletins at the doorway at stated times is a device sometimes resorted to as a means of warding off the trouble when it becomes more than usually serious, as it is almost sure to do in the case of sickness or accident befalling persons of public prominence. This simple device is all-sufficient where the interest manifested is not of the close, intimate nature of personal friendship, but only that of common interests and associations. Where it is the outcome of real friendship and appreciation, of personal attachment, it is not sufficient, either for the patient or friends. It wards off and keeps outside, the sympathy that might be so grateful and even helpful, if only it could be in some way subject to a little regulation and direction.

Would it be possible to devise some little scheme of organisation for the visitation of friends in times of sickness?—perhaps especially in times of convalescence—a scheme for giving the fullest play for kindly solicitude without permitting it to become troublesome or occasionally even harmful? What often seems to be wanted is a tactful intermediary between the casual caller and the smitten house. In cases of serious illness or accident it often happens—or at least it seems to happen—that the door knocker is especially active just at times when it is especially inconvenient and troublesome. At other times, when one or two friendly calls, and perhaps one or two short personal interviews with the patient might be cheering and beneficial, nobody comes, and the peevish invalid not improbably frets and chafes under a sense of the neglect and indifference of his friends. What often seems to be required is a little social mechanism outside the house, which shall turn on and off the stream of friendly manifestation as circumstances may require and with the purpose of utilising the stream not in accordance with the convenience and impulsive caprice of friends, but with a view to the comfort and convenience of those who have the care of the sick, and the cheer and stimulus of their patient. If the truth could always be known it would probably appear that the sentiment that manifests itself in the visitation of the sick is a very capricious, impulsive, unreliable thing, very dependent on the smallest matters of personal convenience and inclination. Generally speaking, on the first tidings of any kind or disabling affliction there is an inrush of friends—very pleasant, but often very trying and troublesome, very disturbing to the arrangements of a quiet household. This abnormal influx of visitors may go on more or less steadily until the crisis of the trouble is passed and convalescence sets in. By this time the majority of friends and acquaintances are apt to lay

the flattering unction to their souls that they have liberally discharged all the duties of friendship, and the poor invalid, perhaps peevish and depressed by long confinement to the house, feels acutely what appears to be the forgetfulness and total neglect of the outside world.

Suppose that in the vicinity of every smitten household there could be found one kindly-disposed and intelligent friend to whom every morning—or oftener if need be—could be communicated full particulars of the course of the illness, and to whom all inquirers could be referred. Is it not obvious that such a neighbour might not only ward off the over-zealous attentions of embarrassing troops of friends, but might in many little ways contribute to the comfort and well-being of the sick and suffering by tactful suggestions? Different circles have different ways of demonstrating sentiment in such cases. Into one sick chamber nothing in the way of symbolic offering may be presented beyond a few choice flowers. In another, little gastronomic delicacies may be presented in evidence of the friendliest goodwill, or even a comforting contribution of clean linen. But a plethora of custards and light puddings, or even of flowers, may have its embarrassments, and the best-intended offering of personal linen may quite conceivably add to the pangs of a painful illness. The censorship of a judicious outside friend near at hand would regulate and control such matters. It would not only obviate any serious addition to the work and worry of illness, but might be of immense service in adapting to the special requirements of the patient such ministration as sickness so often demands at the hand of friendship. There are those who seem to be endowed with a special aptitude for the visitation of the sick. They are bright and cheery and hopeful, quiet but entertaining, and it may be diverting. There are others who, with the best intention in the world, are just the reverse. They are mere chatter-boxes who flatter themselves that they are being cheery and inspiring when they are only chafing and wearying the invalid by their tiresome volubility; others again are depressingly serious and solemn. They are obsessed by the stupid idea that a time of sickness and suffering is especially the time for “serious” thoughts, for solemn meditations, and they think they can show their good will and friendly feeling by the great length of their stay. How to curtail the tiresome verbosity, how to bring to an end their pious and ponderous platitudes is often a matter of some difficulty and delicacy for those of the household. Great assistance might often be rendered by the guardian angel without whose permit the visit could not be made; while on the other hand it would often be practicable for such a guardian of the household to suggest visits at times when, as it often happens, they are earnestly hoped for and longed for. It would be well worth the while of the committees of churches and other benevolent bodies seriously to consider the practicability of a little organisation of practical friendship in times of bodily sickness in the home. At such times friendship should be a very real thing among curative forces.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

EXPERIMENTS ON ANIMALS.

SIR,—Your correspondent, Mr. Stephen Paget, the Hon. Sec. of the Research Defence Society (which is a society founded to protect and encourage vivisection experiments), is evidently anxious that the noble and disinterested affection of the dog should continue to be repaid by using this friend of man for experiments, many of which involve long and severe suffering for days or weeks after the anæsthetics (given during the actual cutting experiment) have passed off, which is legally allowed in this country under Certificate “B”; or when some disease is artificially introduced into the healthy animal's body, he is kept to watch the effect and progress of the disease, during which it is obviously impossible to keep him under anæsthetics, and so prevent protracted suffering. If we cannot gain knowledge except by such means, we are better (in my opinion) without it.

Mr. Mott's suggestion that because cats are cruel by nature, they should be substituted for dogs, is not quite fair to the cats. They cannot help their nature, and sincerely as I regret their instinctive love of “sport,” I recognise they are not morally responsible for it. They can suffer as intensely as the dog, and the principle which animates anti-vivisectionists that it is wrong to torture any sentient creature would apply equally to the dog, the cat, the guinea-pig, or even the despised mouse, though one must admit, it *appears* more cowardly and despicable to use a generous creature who would give his life for his master, than one who is lower in the scale as we estimate. Surely Christians should scorn to accept such means of prolonging physical life, and strive to bear with courage and fortitude the sufferings which overtake them, without endeavouring to shift them on to some innocent animal.—Yours, &c.

EDITH GREEN.

110, John Bright-street, Birmingham,
August 6, 1913.

SIR,—Almost all anti-vivisectionists seem to approve and practise not only the killing of non-human animals (*mammalia*), but the eating of them also! Where then is the *raison d'être* of antivivisection? Surely, to kill a person must be worse than knocking him down, and to eat him must be worst of all. When an anti-vivisectionist says: “I kill an ox because I want to eat him,” he does not justify the act of violence, but aggravates it. He is condemned by his own creed, which declares that there is no general law of ethics which does not apply to all harmless animals. It is a law of nature that all animals not only may but must fight for their own preservation. Personally I

believe both sides are in the wrong. It has not yet been shown that vivisection is necessary to human existence; and it has been abundantly shown that the eating of other animals is not necessary. So far from that being the case, it is evident that the eating of flesh is a prolific source of disease and invalidity; for perhaps diseases of the intestinal track are the most ruinous of all; and to them must be added indirectly the effects of alcohol; for a vegetarian not only does not crave for alcohol but abhors it.

This is an age of bad logic and false sentiment. Mr. Keir Hardie the other day well illustrated it when he said: "At any rate I have been true to my own class!" But the modern doctrine of preserving and multiplying human beings at all costs is bad in the interest of humanity—that is of our own class. The amount of energy which has been wasted on false sentiment is prodigious. In the single case of the cab-horse and the horse generally, science, by inventing the motor-car, has done what humanitarian societies have failed to do. They have not even succeeded in preventing the docking of horses' tails!—Yours, &c.,

O. A. SHRUBSOLE.

40, Craven-road, Reading, August 10, 1913.

SIR,—I have just seen in your issue of August 2 the letter of your correspondent, Mr. J. Mott, proposing that, because cats are cruel, they should be vivisected instead of dogs. But what about the man who vivisects the cat? Ought not he, too, to be vivisected in turn? Perhaps Mr. Mott has not realised that, as the success of the cat in seizing her prey depends on the accuracy of her pouncing, she is perpetually practising pouncing, and therefore, after catching a mouse, she lets it go and jumps on it again. She is not cruel for cruelty's sake any more than the rabbit trapper or the vivisector, but is undeterred, as they are, by the sufferings of the victims. If cats would practise pouncing on inanimate objects only one would be thankful, but is not man (who calls himself moral and is very proud of himself in consequence) more cruel than the cat if he consents to the long-drawn-out agonies of vivisection of any animal that is in his power? I sincerely hope, with your correspondent, that dogs will be exempted from vivisection, but not that cats, with their great tenacity of life and capacity for suffering, should be vivisected in their stead.—Yours, &c.,

HELEN L. COBBE.

24, St. James'-square, Bath,
August 11

SIR,—Probably the letter of Mr. Mott in your issue of the 2nd inst. was not intended seriously; but if it was a joke, it was a very poor one. He states that cats are "cruel by nature." Has he ever studied the methods employed by human beings in the preparation of their flesh food?—the farm, the transit, and the slaughter house? And can he maintain that the methods of the cat are more cruel than these? Man is cruel; therefore let us vivisect him! Take, even, Mr. Mott's protégé, the dog. I can quote him three

instances of cats being so shockingly mauled by dogs, only last week-end, that they had to be destroyed. One of them was literally torn in pieces. And this was done not for food, as in the case of a cat with mice or birds, but for amusement. The dog, then, is cruel; let him be vivisected! In short, let us add to the cruelty of nature by adding to it that of man.

Turning to the other and more mischievous letter which appeared in the same issue from the pen of Mr. Stephen Paget, I trust the readers of THE INQUIRER are not of a sort to be blinded by the sophistries of the Research Defence Society into upholding the doing of (moral) evil on the chance of its resulting in (physical) good. That certain immunities may have been gained for man by the agonies inflicted by him on the dog may, or may not, be true; it is a disputed point. Certain diseases and sufferings may, also, have been induced in man by the mistakes which have arisen from drawing conclusions from false premisses. But one wiser than Mr. Paget and the Research Society has said, "What shall it profit a man if he gain the whole world and lose his own soul?"—Yours, &c.,

I. M. GREG.

Wilmslow, August 12.

THE NEW MORALITY.

SIR,—May I venture to allude briefly to a certain tendency of modern thought. It may be described as the practice of identifying the human pilgrimage with the divine process. Jeremiah tells us that "the way of man is not in himself; it is not in man that walketh to direct his steps." Religion bids us hitch our wagon to a star, but gives us no authority for the supposition that we are going to direct the star's course. Or the human soul may be likened to an observatory, from which stars may be discerned by the eye of faith; it is not a factory where stars are made to order. As Omar has it:

For let philosopher or doctor preach
Of what they will or what they will not,
each

Is but one link in an eternal chain
Which none can slip, nor break, nor
over-reach.

We have heard much of the divinity of man. There are some who appear to postulate the existence of a God for no other reason than that they are conscious of a call to regenerate society, and they feel that there ought to be a God as good as they imagine themselves, at least in their ideals, to be. But the vast majority still believe in God because they know Him to be a good deal better than they are. God is their refuge and strength, a very present help in trouble. He redeemeth their life from destruction. "I make my beliefs as I want them," so runs a recent confession of faith. The inevitable corollary must be: "I make my rule of conduct as I want it." There are probably many of us who can testify to the sacrifice of victims to some alluring aspect of the New Morality, which is only to be distinguished from the old immorality by the fact that it has been authorised by semi-educated sentimentalists, and is culti-

vated in the stuffy circles of our newer literature with a certain feverish admiration. To me it seems at once the latest thing in lies and the oldest species of folly. There is no need to describe its abominable consequences in individual cases. On a larger scale it promises a state of affairs blasphemously misnamed the Kingdom of God, in which man will be able to make the very best possible arrangements for himself without let or hindrance.

It would be a matter for much alarm if one considered a religious body capable of being captured, exploited, or even patronised by the apostles of this form of romanticism. If such a danger ever arose it would be our duty, even at a sacrifice of prejudice, to make common cause with those agnostics who still hold that moral distinctions are eternally valid, and, above all, with the great mass of men who still feel the earth beneath them and the heavens above them.—Yours, &c.,

A. C. HOLDEN.

Ealing, W., Aug. 7, 1913.

THE GOTHENBURG SYSTEM OF LICENSING.

SIR,—May I be permitted to supplement what Miss H. M. Johnson states and suggests with regard to the Gothenburg System of Licensing in your issue of the 2nd inst. by the following observations.

First of all, no one, so far as I am aware, has ever said or suggested that the Gothenburg system of disinterested management is an absolutely perfect method of dealing with the drink problem. When first instituted half a century ago it was as an experiment. It had never been tried previously anywhere. It was an experiment, and experiments in social reform are always difficult, but not more difficult in any branch than they are in the department of temperance reform. They have to be conducted in spite of such difficulties as vested interest, social customs, and deep-rooted personal habits. Still, the experiment has been a great and gratifying success. The proofs of that assertion are (a) the removal of the element of vested interests in regard to the sale of brannvin in the battle against this form of the liquor problem (as a political force the brannvin merchants count for nothing); (b) the progressive decline in the *per capita* consumption of brannvin in both Norway and Sweden; (c) the enactment of restrictive regulations for dealing with the retail sale of brannvin in advance of any nation in Europe. In support of its alleged failure, writers point to the high percentage of convictions for drunkenness in Gothenburg. In reply to that I would like to say that convictions for drunkenness are no indication whatever of the inebriety of a people. Indeed, it is truer far to say that as people increase in sobriety the convictions for drunkenness also increase. A state of drunkenness is dependent often on quite other factors than the quantity of alcohol consumed, and convictions for drunkenness depend on the law of the land, police activity, magisterial prejudices, and the state of public opinion and other considerations. To argue the drinking habits of a people

from the convictions of drunkenness is quite unwarranted.

Secondly, the defects which experience has shown in the Gothenburg system are accidental and not inherent in the scheme. They have reference to the allocation of profits and to the fact that the Gothenburg system has control only over a part of the retail sale of brannvin and no control whatever over wine and beer. What deserves to be known is that the proposals for the adoption of the system in this country are free from what time has shown to be defects in the system as operating in Scandinavia. I spent some time two years ago in Scandinavia investigating fairly fully into the operation of the system, and I am quite convinced it has been of immense service to the cause of temperance. It would be far easier to prove that the Gothenburg system has been a success than it would be to prove the success of any British social experiment I know of. It is because I am convinced that the more perfect scheme of Mr. Arthur Sherwell would magnificently succeed here that I profoundly regret the attitude of Mr. M'Kinnon Wood to the proposal, and that I rejoice that the Government is prepared to give in future more sympathetic consideration when a movement will again be made in Parliament to establish this system in this country.—Yours, &c.,

J. T. RHYS,
Congregational Minister.

39, Finsbury-terrace, Swansea,
August 9, 1913.

A SUNDAY SCHOOL DIPLOMA.

SIR,—May I support the suggestion made by Mr. Newell in your issue of the 9th inst. with reference to a Sunday-school diploma. The giving of rewards for attendance and conduct is morally pernicious, for it is nothing but bribery of the worst kind, purchase-money for qualities that should be inculcated as worthy of cultivation for their own sake. The scholar under the present system can scarcely be expected to develop any real apprehension of goodness as an ethical and spiritual possession of inestimable worth. These things are reduced to the level of the material commerce of the market-place, and righteousness, if in these matters of attendance and conduct in school somewhat elementary, is bargained for and sold to the school that will bid the highest. Financially the present system is also bad. The balance-sheet of any Sunday school will reveal the burden increasing year by year, and making this most important branch of church work increasingly difficult by reason of the growing cost. With all the good that is done by the unions and publishers of Sunday-school supplies, in the provision of apparatus of various kinds, they are also responsible for incalculable harm by the continual devising of new schemes, and extension of old schemes, of rewards, charts, medals, books, &c. One can easily see that it is not the good of the schools, but financial speculation that is the driving force, for all these schemes mean more business and greater profits at the expense of the real necessities of

the schools. As a worker in the Sunday school for some years, as superintendent, as a union secretary, my advice to subscribers is that they should reduce or discontinue their subscriptions where the outlay upon rewards for attendance and conduct is large and increasing, and support those schools where the funds are used for the efficient teaching of the scholars by the purchase of apparatus and of helps for the teachers' self-preparation. If this were done we should soon be delivered from the intolerable burden which is ever growing heavier. It is the moral and spiritual welfare of our boys and girls that is our concern and not the financial profits of publishers and medallists. In these things the Sunday School Association at Essex Hall has set a fine example up to the present, and I shall be grieved if it is to join the majority who aid and abet in the reprehensible practice of bribery.—Yours, &c.,

HERBERT C. HAWKINS.
The Manse, Framlingham, Suffolk.
Aug. 11, 1913.

BOOKS AND REVIEWS.

THE ORGANISATION OF INDUSTRY.

Primer of Scientific Management. By F. B. Gilbreth. With Introduction by Louis D. Brandeis. London: Constable & Co. 4s. net.
Experiments in Industrial Organisation. By Edward Cadbury. With Preface by Prof. Ashley. London: Longmans, Green & Co. 5s. net.

WATCHWORDS which to one generation appear like the star in the East heralding a new dispensation, to the next may seem but a dangerous will-o'-the-wisp. Our fathers thought that if only all restraints upon commerce and industry were removed—and in their day there were many restrictions which were undoubtedly harmful—the natural self-interest of the individual, whether employer or employed, would lead him to choose what was most advantageous for him, and what was most advantageous for him would be good for the community as a whole. We are now beginning to see that this faith, however sincerely held, was at best a noble delusion, which time, experience, and detailed investigation have only too abundantly refuted. Many, therefore, as fully determined as their sires to obtain and keep civil and religious liberty, are turning their faces, so far as the material side of things is concerned, to the organisation of industry for the common weal, and not merely for the profit of the organiser. But there are many others who, while admitting that this is an end desirable in itself, are doubtful about the means commonly suggested to attain it. In this country much has been heard lately of the Taylorian system of scientific management, first expounded in the *American Magazine*, and lately peptonised for weaker (British) digestions by Mr. F. B. Gilbreth. The aim of the system is to increase the world's wealth "by a greater productivity of men and machinery," and the method is to teach the worker, especially the unskilled labourer, how, by husbanding his energy

and not wasting it upon unnecessary motions, he may, perhaps even by a smaller total expenditure of physical effort, get through a larger amount of work in the same time. A carefully thought-out schedule, which he must rigidly observe, tells him when to lift and when to lay down his pick and shovel; indeed, almost instructs him how many revolutions he is to make per minute. Though the only begetter of this scheme maintains that its adoption will raise wages and improve conditions generally, to one observer at least it seems clear that it would make the worker even more of a machine than he is at present; one of the gravest accusations against modern methods of industry being precisely that they have made the majority of workers into machines. The system, moreover, appears to overlook the fact that the most serious industrial problem we have to face is, not how to increase the rate of production, which does not need any further speeding up, but how to distribute justly the enormous wealth already produced.

The methods described in Mr. Cadbury's volume bring us into an entirely different atmosphere. As Prof. Ashley says in a remarkable preface, the main-spring of the Bournville policy has been a sense of social duty, and, as the author points out, the aim of the firm has been to combine business efficiency "with an all-round development of the workers as individuals and citizens." It is taken for granted that before any so-called scheme of social welfare can be of lasting good, a living wage must be paid, and hours of labour and hygienic conditions must not involve the deterioration of the workers. It must be quite evident that clubs and classes, savings funds and libraries, are quite thrown away upon workers who are overworked and underfed. There is no need to dwell on the fact—already generally known—that the firm had provided for its workers benefit and insurance schemes before the social tendencies of recent times began to find their place on the Statute Book, or that the conditions under which their industry is carried on are all that science and humanitarianism in combination can devise, or that they have been far in advance of average public opinion in their provision of educational facilities for the workers in their employ. Some other features of the great enterprise described in this book are based upon principles which we could wish to see generally adopted. Discipline is maintained, but "the workers are led, not driven." Fines have been abolished with the most satisfactory results, the number of employees discharged since the abandonment of the fine system being astonishingly small. Nor has this admirable organisation been obtained by opposition, either open or veiled, to the aspirations of the employees, for trades unions are not only recognised, but encouraged. In fact, the curious position has arisen that the employees of the firm, having wages and conditions well above the highest standard in the neighbourhood, and in many cases feeling that they had no need of the membership of a union, have been stimulated to take their part in movements for the improvement of

the industrial conditions of workpeople less fortunate than themselves. The membership of trades unions amongst the operatives of Bournville is steadily growing, both among men and women. The Bournville Women Workers' Social Service League, the aim of which is to improve the conditions of the 60,000 women workers of Birmingham, has now a membership of 510 (it was started less than three years ago), and both financially and by strenuous personal help assists the trade-union activities of the Birmingham Women Workers' Organising Committee.

The most significant features of the book to the present reviewer are the candid admissions of the author and the no less outspoken declarations of Prof. Ashley in the preface. No apology is needed for the following quotations from each:—

"Any wages system must always contain an element of compulsion and driving, and although a mutual understanding on the part of the employer and employee may lead to smooth working and the best economic interests of each obtainable under the system, yet it can never be said that the interests of employer and employed are absolutely identical. But it is this very fact that makes it all the more imperative that employers should recognise their duties as well as their rights" (pp. 271-2).

"We have already had enough experience in this matter to be able to say that, in the direction and regulation of labour, there are two lines of policy to be avoided. One is that which devises beneficent arrangements with the intention of lessening the workman's independence: with the purpose, for example, so to attach the workman by material ties to the concern that employs him, that he will no longer care about a trade union. Such a policy may possibly be sometimes justifiable, and it may possibly sometimes succeed. But, broadly speaking, it is incompatible with the democratic temper of the age, and it is almost certain to break down. The other policy is that which fixes its attention on the efficiency of the workman as a living tool, and disregards every other part of his individuality. Bonus or premium plans which are designed to extract every ounce of effort out of a man; schemes of scientific division of labour which are intended to reduce work to the repetition of a few simple movements; these may, indeed, succeed for the time, and even bring the workpeople larger earnings, but they are bound to awaken resentment. For, in the long run, awkward as the fact is from a 'purely business' point of view, human beings will insist on being treated as human beings, and not as imperfect machines" (Preface, x-xi).

THE FATHER OF THE INDIAN NATIONAL CONGRESS.

Allan Octavian Hume, C.B. By Sir William Wedderburn, Bart. London: T. Fisher Unwin. 5s. net.

SIR WILLIAM WEDDERBURN'S brief memoir of Allan Octavian Hume, the distinguished administrator who founded the Indian National Congress, has been published

at an opportune moment. The appointment of a Royal Commission to consider matters relating to the Indian public service has raised once more the hopes of all Indian reformers, discouraged as they have too often been by official procrastination and prejudice, and it seems possible that, with the words spoken by the King at Delhi still fresh in their memory, those who are responsible for the government of India may realise the importance of bringing to their great task more sympathy, patience, and adequate knowledge of local conditions in the future than they have always shown in the past. The story of the life of Mr. Allan Hume, of his devotion to the cause of Indian progress—which he never considered apart from the sovereignty of the British crown; his unremitting efforts on behalf of the illiterate and impoverished *ryots*; his fearless championship of reforms which cost him the approval of those in high authority, and closed many doors of advancement in his face, should give them fresh light on the subject, and quicken the sense of Imperial responsibility instead of flattering Imperial self-conceit. It is the record of one who brought his statesmanlike powers to bear on the sorrows of the earth's disinherited, believing that you must love and trust the people, and also live amongst them (as he did when he had the opportunity) if you want to find out what will be for their lasting welfare. The note of human sympathy is heard all through those careful reports on education, agriculture, the drink traffic, juvenile reformatories, the Customs, and police organisation which he wrote as Assistant Magistrate and Deputy Collector at Etawah; it sounds still more insistently in the circular which he addressed to the graduates of the Calcutta University in 1883, after he ceased to be a Government Secretary, and in his subsequent writings and speeches on behalf of the Indian National Congress. But it never led him to countenance for a moment those wild upheavals of turbulent patriotism which have caused the official mind to view with hostility every attempt to educate and uplift the famine-stricken native population, or to admit highly cultivated Indians to the administrative councils. He reminded the people of their besetting sins just as fearlessly as he criticised the shortcomings of their rulers, and he demanded for the work of national regeneration only men of unblemished life, with sufficient power of self-sacrifice and love for their country to devote themselves wholly to its service. He himself gave of his time, wealth and ability without ceasing, to promote the union of East and West, and the development of Indian nationality on sane and constructive lines.

His activities were not, however, engaged solely in agitating for political and social reforms. He was an enthusiastic ornithologist, and the nation is indebted to him for the magnificent collection of 63,000 bird skins and 19,000 eggs, which he gave to the Natural History Museum at Kensington in 1885. Among the disappointments of his life—and they were many—probably the greatest was his failure to write the exhaustive work on ornithology for which he had been making

preparations during some five-and-twenty years. In the winter of 1884, when Mr. Hume was down on the plains, his voluminous MSS. were left in charge of servants in the museum attached to his beautiful home at Simla. On his return in the spring these MSS. were nowhere to be found. They had evidently been stolen and destroyed, for they were never traced, and the blow was a crushing one which was so deeply felt that he could not bear to keep in his possession the valuable collection on which he had spent so much time and thought. He published books, however, on "The Game Birds of India," and "Nests and Eggs of Indian Birds." Later in life, when he took up his final residence in England, he devoted considerable time to the study of botany, expending on this branch of natural science, as Sir William Wedderburn says, "labours which would have alone filled up the life of an ordinary man," and the South London Botanic Institute was founded by him as a result of these studies. Mr. Hume died only twelve months ago, full of years, and happy in the assurance that some of the dreams he had cherished so long for his beloved India would ultimately be realised. He was, as Mr. Gokhale has well said, "one of those men who appear from time to time in this world, under the dispensation of Providence, to help forward the onward march of humanity, whose voice sounded like a trumpet-call waking up whole peoples from the slumber of ages, and whose title to an honoured place in the history of nations no man could possibly challenge."

THE SONG OF SONGS.

The Song of Songs. Edited as a Dramatic Poem by W. W. Cannon. Cambridge, at the University Press. 7s. 6d. net.

THE title affords a clue to the character of the latest interpretation of the "Song of Songs." Mr. Cannon notices and rejects various theories of the book, including the oldest, on which was based all the allegorical exposition of the Christian Church, and the theory favoured by many German scholars that "we have here in Canticles the text book of the Judean wedding." An ethical purpose is detected in the poem, which hails from Northern Israel, and is very early in date. The arguments against a pre-exilic date drawn from linguistic considerations are critically examined. The whole is a scholarly piece of work if not completely convincing in its main thesis. The preface makes a generous acknowledgment of the help afforded in the preparation of the book by the staff of John Ryland's Library, Manchester.

LITERARY NOTES.

LADY GREGORY has a new book nearly ready, "Our Irish Theatre—a Chapter of Autobiography," which will be published by Messrs. Putnam's in the autumn.

* * *

MESSRS. WILLIAMS & NORGATE announce a new volume of essays by Dr. L. P. Jacks, entitled "All Men are Ghosts," which will be ready shortly.

They will also publish Vol. II. in the second series of "Hibbert Lectures"—"Early Zoroastrianism," by Professor J. H. Moulton; and "Knowledge and Life," by Professor Rudolf Eucken, translated by Dr. Tudor Jones.

FOR THE CHILDREN.

A MEMORY.

BY "DOG TOBY."

(A True Story.)

My name is Toby. For some occult reason which I am unable to explain I am usually alluded to as "Dog Toby."

It is, indeed, a fact that I am a dog, and one who may, I think, lay claim, without ostentation, to have acquired a certain reputation in the world in connection with my revered master, who, besides many distinctive qualities of mind and body, can boast of a hump which might be the envy of any self-respecting camel. Need I say that I refer to Mr. Punch? I have lately seen in THE INQUIRER a most amusing paper by an animal named "Peter," and have told myself that if the experiences of a mere cat can be of general interest, how much more highly would be appreciated a true record of certain passages in the experience of a dog—a dog, moreover, who has seen life in his "Day," and mixed with the best society.

I am ready to bet my Frill against your Sunday hat, dear reader, that I have assisted at more Christmas parties than you have. It is, so to speak, my profession. I am quite accustomed to the petting and attention which fall to my lot when my duty is over, and, indeed, should be much surprised and concerned if, after exerting myself to entertain the young folks, I should be allowed to go unnoticed away. One memorable experience stands out, however, among the many occasions when I have been a public performer at a juvenile party. It was a fancy dress ball—a gay affair, as I suspected from the first, by the brilliant illumination of the house, and the delicious warm, cakey smells which assailed my nose on entering. But "Work Before Play," is a motto I would impress upon a pleasure-loving world. Tackle the business immediately under your nose, I say, even though a searching appeal (through that organ) may penetrate to the subconsciousness of the inner-dog. Keeping myself well in hand, therefore, I proceeded with my two attendants to the drawing room, leaving the banqueting hall, whose open door we had to pass, severely below.

As soon as I took my place on the elevated platform to which I was so well accustomed, I began to warm to the coming business. I could see Judy's clothes being smoothed out, and the hump on Punch's back (which always *would* go on one side) being straightened and made secure. The Policeman was ready for the fray, and the Baby was handy. I glanced carelessly at the motley crowd—Robin Hoods, Cinderellas, Pierrots, Red Riding Hoods, Mary-Marys—all were there, as usual, and I was about to give my mind to the business when my eye suddenly

fell on a little Shepherdess in a far corner, with a wreath of apple-blossom on her sunny curls. She must have been about eleven years old. In one hand she held a crook decorated with a bunch of green ribbons, while with the other she clasped to her bosom a woolly sheep, which, to my immense relief, I quickly discovered to be a mere dummy on a painted stand with four wheels. As I gazed distractedly on this vision of loveliness, it was with the greatest difficulty that I repressed a singular agitation in my tail, and, indeed, it was only by dint of persistently sitting on that appendage that I succeeded in reducing it to anything like order. This I had only just achieved when I received the usual unnecessary tweak on the ear from one of my attendants, who used occasionally to adopt this offensive means of intimating to me that the Show was about to begin.

It was a well-known old morality play of sorts. I am unable to say whether I acquitted myself with my usual brilliancy on this occasion, but I went through the performance with the dogged adherence to duty that always distinguishes me. Yet I must confess that throughout the whole proceedings I could with difficulty turn my mind away from the sweet little Shepherdess, and the contemptible and fraudulent creature she was fondling. At length I had my reward, for when the curtain descended amid the cheering and applause that followed the conclusion of the drama, my little Shepherdess herself darted forward and seized me in her arms. I soon discovered that she was my hostess, and surrendered myself gladly to the situation, and to the morsels of delicious cake with which she plied me. Meantime, my two attendants were conducted to the kitchen, where no doubt they were regaled on some of the dainties of the season. When I was refreshed, my little friend, ignoring her other guests, and leaving the woolly impostor neglected in a corner, carried me off among a crowd of laughing children to hear a gramophone, a creature I despise and distrust. It was useless to struggle against fate. I tried with all my might to wrestle with my emotion, but at last it got the better of me, and my protest was so weird and prolonged that I was hustled ignominiously from the room, and notwithstanding the tears and entreaties of my little hostess, banished shortly afterwards, with my two attendants, into the dark and cheerless night.

As we trudged wearily along, how often and how fondly did my thoughts dwell on the bright scene we had lately quitted—on the beautiful shepherdess—and on the morsels of delicious cake that she had handed me with her delicate little fingers! Rain was falling in torrents, necessitating frequent and regrettable pauses for rest and refreshment. One of these halts lasted rather longer than usual, and it was after this, I am sorry to have to record, that a slight misunderstanding arose between my companions as to who should carry the Theatre, which, oddly enough, seemed to become more and more unmanageable the farther we travelled. Words, alas! soon gave place to blows, and when two burly policemen advanced with a view, no doubt, to an amicable

adjustment of the difficulty, I caught sight of something that filled me with dismay! It was the inscription on the collar of the larger of the two, of "K. 9."; and an instinct warned me that it would be advisable for me to retire. Being of a highly sensitive nature, too, I began to fear I might be in the way, and deemed it more delicate to withdraw to a neighbouring doorstep, there to lie concealed till the disturbance seemed over.

At length all was quiet again, and I cautiously emerged from my hiding-place only to find myself deserted in an unknown part of London. I had become that most miserable and forlorn of objects—a lost dog! I am aware that under these circumstances it is customary for the victim to plant his forefeet firmly on the pavement, to elevate his nose to the utmost of his power, and to voice his misfortune. Did I conform to the wisdom of my ancestors in this particular? Nothing of the kind. I recognised it, indeed, as a dilemma, but I gallantly faced the music. It was certainly possible that, after infinite trouble and some risk, I might succeed in finding my way to Camberwell, where we resided. But I had a misgiving that my attendants might not be at home to receive me. I argued that a temporary shelter was all that was needed, and in an instant an inspiration flashed across my brain. Acting upon it without loss of time, I turned and dashed back again in the direction of St. John's Wood, the scene of my late triumphs. In half an hour I was scaling the front doorsteps (no kitchen entrance for me, thank you; I knew better!) of the large house we had left two hours before. Lights were being extinguished, and menials were in the act of bolting the front door, but I flung myself wildly against it, whining and barking furiously. It opened. I rushed frantically into the hall, my whole body one Gigantic Wag! The little shepherdess was going upstairs to bed; but she turned, and in another moment (oh! rapture!) I was again in her beloved arms!

Of course, I was duly claimed in a few days' time. This was inevitable, and I nerved myself for the wrench, knowing myself to be far too much of a shining light in my professional capacity to be lightly abandoned; but the bitter moment arrived all too soon. I have long since returned to the daily round which has been, altogether, not without adventure; but I shall always cherish the recollections of my few days' sojourn in St. John's Wood as one of the most soul-stirring experiences of my life. Of the agony of parting I say nothing. Some emotions are too deep for words!

E. BAUMER WILLIAMS.

MEETINGS AND GENERAL NEWS.

LONDON BOYS IN CAMP.

BOYS' OWN BRIGADE AT DEAL.

THE fifth summer camp of the London Battalion of the B.O.B. was held from July 26 to August 8 on a ground near Deal, already familiar to members of the Brigade. A well-drained field, two or

three minutes' walk from the shingle beach, and sheltered from the sea by the sand dunes, provided a very suitable camp-site, and on this there were pitched two marquees, eleven tents, and the wooden storehouse, canteen, and cook-house. One marquee formed the dining-room, and the other served chiefly as a chapel, but would also have been available for evening gatherings had inclement weather rendered outdoor occupations unpleasant.

About 60 boys, 5 of whom have been at every camp, were present during the ten days, most of them for the whole time, and 21 for their first time. Ten officers attended, but most of these only for part of the time. Major Ronald Bartram was the commanding officer; Mr. Ronald P. Jones, the Brigade president, again acted as Quartermaster, and took entire charge of the commissariat department; Mr. Bernard Freeston applied sound commercial principles to the canteen, displaying a comprehensive knowledge of boys' requirements between meals, and the Rev. Gordon Cooper and the Rev. H. E. B. Speight acted as chaplains. Company officers present for part of the time were Captains J. C. Ballantyne, W. H. Ballantyne, and H. A. Oakeshott, and Lieutenants H. Gimson and Levitt. The boys represented five companies, those from Stamford-street Chapel, Rhyl-street Mission, Mansford-street Church, Essex Church, and Dingley-place Mission. The Rev. J. Toye (Durning Hall) and the Rev. W. H. Rose (Rhyl-street) paid short visits, and entered into the camp life while they were with us, and we were glad to welcome an old friend from Leyden, Mr. W. E. van Wijk, with his young companion, Mr. Kees. One shadow hung over this year's camp, for we had to take leave, as a Battalion, of our Secretary and Founder, the Rev. J. C. Ballantyne; but we hope that a Nottingham Battalion may be formed as a result of his enthusiasm, and that it may be in close touch with the London units of the Brigade.

Fortunately, we were highly favoured by the weather, for nothing we planned was interfered with, if we except the bathing parade one morning, when we were informed that the sea was too rough. Strong north-easterly breezes blew, and we had comparatively little sunshine, but the climatic conditions evidently agreed with the boys, for they gave the hospital orderly no trouble whatever, and the one day during which we had really brilliant sunshine worked wonders with the palest complexions! The days are fully occupied, and the atmosphere of activity and strenuousness exerts an irresistible pressure on any who may be disposed to shirk. After a 6.30 reveille (preceded by an officers' bathe) there is a parade for physical drill, the boys being sustained by a couple of biscuits. By the time the "Come to the cook-house door" call goes for breakfast (8.15), all tents must be tidy, with every blanket and mattress folded in accordance with instructions, every cap and belt placed in the correct position. During breakfast the Major inspects the tents, and in spite of keen competition, involving him in marks which differ only in the decimal points, he is generally able to award to one par-

ticular tent for the day the flag which is held for the ensuing year by the tent squad which wins it most frequently during camp. This year our cook thoughtfully presented a second flag, so that the "runners up"—often very close to the winners—might mark their tent in a similar though less conspicuous manner. The first flag was this year again won by a tent belonging to No. 2 Company (Rhyl-street), and the second flag by No. 4 Company (Essex Church), which achieved distinction in tent-tidiness for the first time in its history. Battalion drill at 10.15 gives the officers and boys their annual opportunity of realising the aim of the less interesting company drill which occupies some of the winter hours. In this, precision of movement, orderly and ready obedience to commands, and a general smartness achieved only when each unit is keen, are exalted, and the boys learn the all-important lessons of discipline. We carefully avoid, however, the mistake of stunting individuality by overdoing this kind of drill, and the games encouraged in the afternoons and evenings provide the opportunity for individual initiative guided by collective interests. At 11.30 there follows the keenly anticipated bathe, and at this there are very few shirkers and only a few who are ordered by the doctor not to bathe. A competent boatman attends, and for those who can clamber into it his boat provides a primitive diving board. When dinner follows at 12.30 there are very few who fail to do justice to the excellent food provided. In the afternoon and after tea games are organised, and quite good cricket is rendered possible by the kindly permission given to use the ground belonging to Winchester House School.

Among the outstanding events of the Camp this year were the cricket matches played with teams from the London Diocesan Church Lads' Brigade and the Jewish Lads' Brigade. In each game victory fell to the Boys' Own Brigade, in spite of (or perhaps because of) the vastly superior numbers of the Brigades we challenged. The highly creditable figures were: B.O.B., 94 (Albrow 54) *v.* L.D.C.L.B. 45; and B.O.B. 100 for 7 wickets (declared) *v.* J.L.B. 16 and 49. On the occasion of the first match the Bishop of Kensington and two officers from the L.D. Church Lads' Brigade accepted our invitation to tea with the two teams, and in virtue of our common work for the boys we enjoyed a friendly intercourse, which would perhaps not be possible on the return to the ecclesiastical arena of London. The Commanding Officer and the Rev. H. E. B. Speight on another day paid a most interesting visit to their Camp near Walmer on the occasion of a War Office inspection by General Wilson, and were cordially received. The visitors had a splendid opportunity of forming an opinion on the relative merits of the different methods employed, since the military atmosphere avoided and combated amongst us is fostered in the Brigade we visited. They felt that the qualities displayed in the "march past" and in the organisation of the larger camp might be fostered equally well without the use of miniature rifles; that five hundred boys standing shoulder to shoulder

"to increase pure and upright living amongst boys, to promote habits of helpfulness, discipline, self-respect, and reverence, and to quicken and sustain a spirit of comradeship and of consecration to the service of God," would be as well equipped for defending the honour and integrity of their country as five hundred boys trained in musketry.

Two other events stand out. One day we had a "route march" to Sandwich Bay, where we had the best bathe of the week, and after lunch enjoyed a sun bath among the sand dunes. On Bank Holiday we held our sports, and a keen company spirit was in evidence. Fifteen events gave opportunity for every kind of skill, and the marks (3 for a first place, 1 for a second) were well distributed over thirteen boys out of the much larger number of competitors. No. 2 Company (Rhyl-street) gained 32 marks (Sergt. Andrews 9), thus winning the cup promised by Major Bartram, and No. 4 Company (Essex Church) came second with 19 (Priv. Gurney 9, Act.-Sergt. Gilbert 8). A feature of the camp is the friendly rivalry between officers and staff-sergeants. A mile race was arranged ending in a glorious victory for the officers, who alone finished out the race (1 Freeston, 2 Speight, 3 Gimson).

The Guard Competition provokes keen competition. A new guard turns out each day at 10.0 a.m. and is then dismissed till 8.0 p.m. From 8.0 till midnight its members do sentry duty around the confines of the camp. Marks are awarded for the smartness of the N.C.O. and privates for efficiency in the guard-mounting and relieving formalities, and for the knowledge of the sentries when inspected by the Major on his Guard Rounds. This year Companies 4 and 5 (Essex Church and Dingley-place) were winners. Less congenial, but as readily and willingly carried out, are the orderly duties—the preparation of the tables for each meal, washing up after it, clearance of rubbish and supply of shaving water to officers! Every boy and officer has at least one opportunity of lending a hand at guard and at orderly work.

The Brigade President, Mr. R. P. Jones, was assisted this year by the best cook the Brigade has known, but this served only to lessen, not to remove, the heavy burden of responsibility and organisation—a burden borne so cheerfully as to set an example to every officer and boy. He assured us that all his trouble had been repaid by the satisfaction of taking part in what had been undoubtedly the most successful of the five annual Camps.

Mr. van Wijk wrote us after he left, and his closing words challenge our coming winter's work—for it is the greatest fallacy to suppose that one week a year in Camp exhausts, or should exhaust, the meaning of the Brigade to its members:—"Boys! you know your smart behaviour in the Birchington Camp, now four years ago, gave me the right to go back to Leyden and tell the people there that a boys' camp is a grand thing, and that we ought to start one ourselves as soon as possible. And we did, and it was a great success. More than 120 Leyden boys will now know what camp-life means, what is the good of order, of fresh air, of bathing, of

brightness. Therefore, stand fast to your own Brigade, strengthening it, and making it and its high ideals spread, just by sticking to its motto, by *quitting yourselves like men and being strong.*"

H. E. B. S.

DOCTORS AND TEMPERANCE.

As the guests of the National Temperance League, 200 members of the great Medical Congress took breakfast together at the Grafton Galleries, London, on Friday, August 8. Sir Thomas Barlow, who presided, said the progress of temperance in this country had been very remarkable indeed in almost every rank of society. It was delightful to chronicle the improvements that had taken place in the Army and Navy, and one of the great factors in this change was the way the officers looked after their men, and the striking example set in the officers' mess. In the commercial class the change had been enormous. It was now recognised that a man in these strenuous times was not fit for commercial life unless he had done with that old period of tipping and nipping. The administration of alcohol in hospitals had undergone nothing less than a revolution. The old days when alcohol was ordered as a matter of course were happily passing away. Now the medical man, if he ordered it at all, prescribed how much was to be given and for how long. They must not live in a fool's paradise, however, for the drink bill in this country was enormously large. They had a most mischievous thing in the way of medicated wines. In the pathology of medicine nothing was more remarkable than the way in which alcohol annexed itself to, and reinforced other poisons. "Do let us," said the speaker, "adopt the common-sense view and stamp out these medicated wines. Let us, if we are going to give alcohol, prescribe it direct, and not allow it to be taken in unknown quantities." There was one thing which would do more good than anything else and that was, if they would pardon him saying it, the example of doctors themselves. He begged those who had come to the conclusion that they could do better without alcohol, as he had, to speak out and use their influence. They would find that this was of great moral value, even to the poor inebriate in the last ditch. Sir Victor Horsley said that the campaign against alcohol was not a new one. The medical profession lodged an objection to it 200 years ago. In 1845 the profession again raised a protest. And now the great Medical Congress was setting up another landmark at their present meeting. Sir Alfred P. Gould said they must submit this question of alcoholism to the most exacting scientific research, and then, as scientific men, insist that the teaching of science should become the basis of our national life.

THE Rev. J. T. Sunderland, M.A., has been appointed a Lecturer on the Billings Foundation by the American Unitarian Association to visit Japan, China, the Philippine Islands, Ceylon and India during the autumn and winter of 1913-14. It is expected that he will spend the month of

September in Japan, October in China, November in the Philippines and Ceylon, and December and January in India. The object of Mr. Sunderland's lecture tour is to carry the message of Modern Religion in the progressive, non-controversial and constructive form in which it is held by Unitarians and other Liberal Christians, to thoughtful minds in the Orient—with the belief that a common ground of sympathy, mutual appreciation and co-operation ought to be and may be found, between the liberal and progressive forms of Christianity and the venerable historic faiths of the East. He is prepared to preach and to deliver series of lectures, single lectures and addresses where desired and where suitable arrangements for the same can be made.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bolton: The late Sir James W. Scott.

The late Sir James Scott became a teacher of the men's class in the Bank-street Sunday school shortly after taking up his residence in Bolton, and remained a teacher till 1908, a period of nearly 25 years. At the close of Sunday school on Sunday last the following appreciation of him was spoken by Mr. Charles Nicholson, a member of the class all through the connection of Sir James with it:—"The Angel of Death has been busy amongst us lately at Bank-street. Quite recently several familiar figures have been taken away from us. Last week saw the removal of another, one who during his life was much interested in this school and its work, and who showed that interest not simply by subscribing liberally to its support, though he did that, but also by giving that personal service, which is sometimes harder to give than money. For more than twenty years Sir James Scott was connected with the men's class as one of its teachers. There are some here this afternoon who were members of the class during the whole of that period. Needless to say that these and many others held Sir James in the highest respect. I may go further, and say that they regarded him with feelings of the deepest affection. It would be strange, indeed, if it were otherwise. For these owe to him a great deal of valuable information on a variety of subjects as well as much sound advice on the conduct of life. In the early years of Sir James's association with the men's class it used to be a matter of surprise among the members how he found the time to prepare his lessons. For he was then, as always, a very busy man. There can be no doubt that in order to discharge his duties as a teacher he sacrificed the leisure to which he was justly entitled. But sacrifice may be said to have been the animating principle of his life. When the welfare of others was concerned he gave little thought for himself. Hence his work, not only in the interests of Bank-street school and chapel, but for many public causes and institutions. Only a strong sense of duty could have enabled him to do so much, and in so many ways. In the newspaper accounts of his death, there is a very largelist of philanthropic undertakings in the management or support of which he was deeply engaged; but the largeness of that list was no surprise to those who knew him, and knew his kind and generous disposition. It was through

those channels that he was able, in some degree, to show in a practical way how much he felt towards the needy and the suffering. But large as were his public benefactions, I will venture to say that they were small in comparison with those others that never reached the public ear. There were so many cases where it may be said that he did good by stealth and would have blushed to find it fame. We know it pleased a king to honour him by creating him a baronet, but many of us who knew him for the greater part of his life simply as 'Mr. Scott,' knew that his nature in all essential things was always truly noble. We all know the line that says that kind hearts are more than coronets. If ever a kind heart beat in the breast of any human being it beat in that of Sir James Scott. There are many here who will bear me out when I say that his very presence seemed to bring with it an atmosphere of kindness and geniality. I feel sure that it was of men like him that R. L. Stevenson was thinking when he said 'the entrance of some men into a room is as if another candle had been lighted. They are a radiating focus of goodwill.' A short time ago I was reading one of Emerson's books, and was very much struck by the sentence 'Be a benediction or a gift.' I am not saying more than is true when I say that Sir James was both these things to his day and generation. Those of us who enjoyed the privilege of being his scholars will cherish the memory of him as long as we live. And the knowledge that this good man laboured in this school should be an inspiration to all who are associated with it, helping them in their turn to become 'either a benediction or a gift' to those around them."

Bournemouth.—At the morning service in the West Hill-road Church on Sunday last, the Rev. V. D. Davis used the "Book of Devotional Readings from the Literature of Christendom" (edited by the Rev. J. M. Connell and recently published by Messrs. Longmans), both for the lessons and for the subject of his sermon. For lessons he read the beautiful passage from Henry Suso on "The Divine Nature," and the letter of John Hus to the Bohemian nation; and in the sermon, describing the character and purpose of the book, emphasised its first aim, "to illustrate the continuity of Divine inspiration since New Testament times." That was a fact which he felt they ought practically to recognise by the use of an extended lectionary in their services. It was said, and truly said, that Bible lessons made a more direct and powerful appeal, because of their familiarity and their close association with generations of spiritual experience; but for that very reason they ought to make themselves familiar with the great works of subsequent Christian generations, and not neglect the wealth of inspiration they contained. He earnestly commended the new book to the attention of the congregation for home use, and begged the members to make themselves familiar with its contents. They would find in it passages of prophetic power and beauty, as truly inspired as any in the ancient Scriptures, in the strength of which they might as truly find that it was good to live.

Guildford: The late Mr. Edwin Ellis.—The funeral of the late Mr. Edwin Ellis took place on Friday, August 8. A memorial service, conducted by Principal Carpenter, was held in the Village Hall, attended by members of his family, employees from the Bermondsey and Shalford tanneries, his village neighbours, and numerous representatives of the public bodies with which he had been connected, including Lord Farrer, Sir William Chance, the Rev. Ralph Guy, of St. Mary's, Bryanston-square, the Vicar of Shalford, the Rev. W. H. Drummond, and Messrs. G. W. Downes and H. F. Arni, representing the Guildford Unitarian Church. In the course of his address, Dr. Carpenter said that to Mr. Ellis religion

was part of his life. He turned towards the unseen and the eternal, and found there a power which bore up faith and quickened hope, and flowed in upon him with love. He broke through the reserve that so often hampered the layman's utterances, and he was not afraid to tell forth the secrets of his own heart in the preacher's word. These convictions led him to various forms of service for the public good. Like other men of Nonconformist ancestry, he cared deeply for popular education, he loved good books, he was a constant reader, and he believed the best thoughts of the best men should be accessible for all. He gave his time, his thought, and life to the administration of justice, to the wider interests of County Council administration, to the welfare of his village. Those who had served with him on various administrative bodies knew his courtesy, his patience, his goodwill. He laboured to afford assistance to the congregations and ministers of his own religious fellowship, he cared for the public health, and for the County Hospital. Going into a business established already for more than 100 years, and conducted with such high motives that those who were employed in it grew old in its service, and brought up their children and their children's children to it for three or four generations, he did all that he did for the welfare of others, and they responded with loyalty and steadfastness. How fine a tradition of mutual interest was involved in such a record as that of a firm like that! And so, whether it was in the public service, or in the interests and hobbies and affections of his own home, he did all with energy and directness, with the clear purpose of a man of large sympathies, wide insight, and high integrity. What could death be to such a man? As he lived, so had he died and gone to God. The remains, which had been cremated at Woking the previous day, were afterwards interred in the Shalford Cemetery.

Manchester: The late Mr. John Heys.—Mr. Richard Robinson writes:—"Many years ago, according to date, but quite recently, judging by the strength of the mental impression, I went to one of the Good Friday gatherings of the Manchester District Sunday School Association, held that year at Monton. The sermon in the morning in that beautiful church had been preached by Mr. Philip Wicksteed, on the early note of the book of Joshua: 'Be strong and of a good courage.' In the afternoon the discussion turned on the difficulties in the way of Sunday-school teaching, rather a frequent occurrence, I fancy, at teachers' meetings. As a comparatively young teacher I was, I remember, beginning to feel that the exhilarating atmosphere of the morning was not being kept sweet during the afternoon when someone unknown to me then arose at the back of the church, and told, in simple and earnest words, some of his experiences as a lay preacher and teacher, leaving his home for some distant destination early on Sunday morning, and finding the way quite hidden from him by dense fog. 'The difficulties were great,' he continued, 'but somehow I could always see where to put my foot down next,' and finding his way, one step at a time, he managed to reach his destination. This homely wisdom and encouraging word has over and over again occurred to me, and helped me. I did not know the speaker then, nor till years afterwards. Then I heard John Heys speak, and I recognised my friend of the next step sure. 'So he bringeth them to their desired haven.'"

Winnipeg.—The corner-stone of All Souls' Church, Winnipeg, Canada, was laid on July 19, in brilliant weather, a large number of members and friends being present. A short responsive service was conducted by the Rev. H. Westwood, followed by a prayer from the Rev. G. Arnason, minister of the Icelandic

Unitarian Church, and a hymn. Mr. Westwood then said a few words of thanks to his church members for their work and support, and acknowledged the great help given by the American and British and Foreign Unitarian Associations and other friends. He drew attention to the bond of fellowship of the church: "In the love of truth and the Spirit of Jesus, we unite for the worship of God and the service of man," and hoped with that bond as its aim, the church would show that it had its place in the city, and have a history worthy of its inheritance. The Rev. J. L. Gordon, D.D., pastor of the Central Congregational Church, gave greetings from the other churches, and said he was glad to be present from his regard for the pastor of the church, and because he believed in the work of churches generally, whatever their denomination. The four great factors in life were the family, the State, the church, and the school, and anyone who knew anything of the facts of religion knew that the strength of God's influence rested on the granite of His church. He was glad to be present, and hoped to meet all again at the dedication in three months' time. Mr. A. W. Puttee, chairman of the board of trustees, then presented a silver trowel to the Mayor of Winnipeg, Mr. T. R. Deacon, and asked him to lay the corner-stone. The Mayor said he had great pleasure in doing so, not only in his private capacity, but also as Chief Magistrate of the city. He considered that the city owed support to the churches, which, by the moral force they exert, make for the welfare and uplift of the community. He thought the fact that Winnipeg was so moral and law-abiding as it is, in spite of the volume of people coming in from all quarters of the globe, could only be set to the credit of the numerous and vigorous churches of the city. Winnipeg could well afford to be represented officially on such an occasion, and he believed that the edifice, both material and spiritual, to be raised on this spot would be a beautiful and valuable addition to the city. The stone was then laid, a tin box containing a short history of the church, a sermon, a daily paper of that date, and a list of the officers of the church, a programme of the ceremony, and some coins, being fitted into a cavity under it. Another hymn was then sung, and the benediction pronounced by the Rev. W. P. Grant, assistant pastor of St. Stephen's Presbyterian Church. The company then adjourned to the residence of Mr. and Mrs. J. Drewe, in Fort Rouge, for a lawn party. Supper had been laid under the trees, the Ladies' Alliance assisting Mrs. Drewe in this, and a musical programme was rendered by the friends of the hosts, a most enjoyable finish being given to a great day in the history of the church.

NOTES AND JOTTINGS.

THE INCREASED COST OF LIVING.

Mr. Harold Cox is of opinion that local or national conditions have very little to do with the forcing up of prices.

"It is an extraordinarily difficult problem," he told a Press Association representative the other day, "but I believe the general explanation is to be found in the fact that wages have been rising throughout the world, especially among the poorer classes, and the more backward races, for example, in India and in Eastern Europe. The result is that the labour cost of production has been increased. This may have been overset to a limited extent by the increased use of machinery and the wider cultivation of the new countries of

the world, but the improved economic position of the poorer classes—their increased demand and increased consumption—is the root cause of the rise in prices. It must be remembered that these classes are eating more and dressing better than they did ten or fifteen years ago. It is a question of supply and demand—we always get back to that. To sum the matter up in an instance, you can say that because the Poles, who formerly lived on rye bread, are now demanding wheaten bread, we have to pay more for our wheat."

Rent, unlike foodstuffs, Mr. Cox pointed out, depends upon local conditions alone, it is not fixed by the world's demand, and for this reason it has not risen in the same proportion.

EMIGRATION OF BRITISH SUBJECTS.

A recent White Paper issued by the Board of Trade gives the excess of emigration over immigration of British subjects as 336,454. An analysis shows that of the 474,509 British subjects who left for countries out of Europe during 1912, 407,729 were recorded as emigrants from the United Kingdom, while of the 200,679 who arrived from extra-European countries 71,275 were immigrants to the United Kingdom. Of the British emigrants, 303,856, or 74.5 per cent., were recorded as proposing to settle in other parts of the Empire, including 185,349 in British North America and 92,629 in Australia and New Zealand; the number whose destination was the United States was 94,176, or 23.1 per cent. of the total. The immigrants of British nationality included 48,471, or 68 per cent., from other parts of the British Empire, of whom 18,813 were from British North America, 10,443 from Australia and New Zealand, and 10,063 from British South Africa. From the United States there came 16,819, or 23.6 per cent. of the total.

THE ORIGIN OF THE WORD "CHAPEL."

Probably few people know that the memory of St. Martin, and the compassion which led him to cut his cloak in two and give half to a poor beggar of Amiens, is preserved in every Nonconformist place of worship throughout the English-speaking world, as we are reminded by Professor Workman in his book on "The Evolution of the Monastic Ideal." "Among the relics of the Merovingian kings," he says, "there was none that was so venerated as the little cloak (*capella*) of St. Martin, the tunic that he had cut at Amiens. This cloak accompanied the kings everywhere; it was the surety of victory in their struggle with their foes; on it all solemn oaths were sealed. The oratory where it was guarded by numerous priests called *capellani* became known from its priceless treasure as the *capella* or chapel of St. Martin. From this royal oratory the name has passed not only to all the other oratories of the Roman Church, but to the places of worship of those the majority of whom may never have heard of the tunic of St. Martin, but who yet bear their unconscious testimony to the far-reaching influence of this glorious saint."

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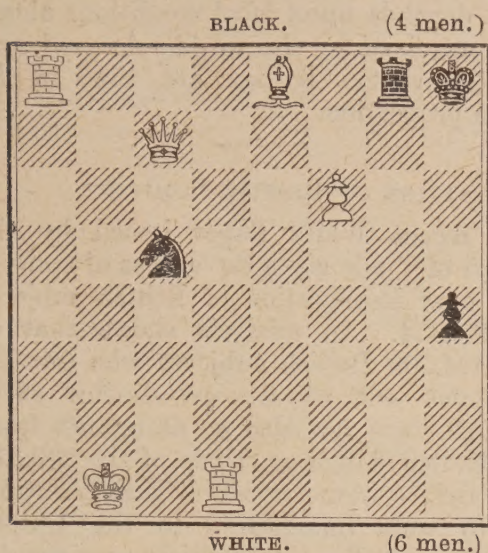
AUG. 16, 1913.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 19.

By ALFRED H. IRELAND.

(Specially contributed.)



White to play and mate in two moves.

SOLUTION No. 17.

1. Q. Ksq (key-move).

Correctly solved by E. Hammond, E. Wright, Geo. Ingledew (and No. 16), F. S. M. (and No. 16), R. B. D. (Edinboro'), Walter Coventry, A. J. Hamblin (and No. 16), A. Mielziner, G. B. Stallworthy, T. L. Rix, T. Creed, R. E. Shawcross, the Rev. I. Wrigley, W. T. M. (Sunderland), E. Gillson, A. Perry, A. H. Ireland, W. Clark, W. Hudson, W. E. Arkell, P. Grimshaw, the Rev. B. C. Constable.

ANSWERS TO CORRESPONDENTS.

W. COVENTRY and E. BUTTERWORTH.—Your move is correct, but it is an unintentional or alternative method, which, of course, completely spoils No. 16.

W. T. M.—Your problem appears to yield to 1. Q. K3 ch. Also there is a dual after 1. . . . K. Q5. May I attempt a revision of your idea (as a joint composition)?

R. E. SHAWCROSS.—I will endeavour to do so. No. 18 is thirty years old and is a classic. I have seen no other work by this composer.

W. C. COPLAND.—I am sorry for my error.

A. J. HAMBLIN.—Thanks for your appreciation of No. 17.

A. H. IRELAND.—I am much obliged. No bones broken over No. 480!

British Chess Federation.—The annual congress this year is held at Cheltenham, and opened on August 11 with an address of welcome by Mr. Agg-Gardner, M.P., the Mayor. Two of the competitors are blind players. There is to be a "lightning" solving competition. The writer was one of four chosen to compose special problems for the purpose. In this roasting weather I do not relish the idea of solving against time, nor indeed of playing any strenuous chess. Yet the B.C.F. congress is always timed for August and attracts a very large patronage of well-known amateurs. There is a ladies' championship section, and altogether there must be close on 150 visitors to the town, all seeking the delights and incidents that chess affords, while the authorities have catered for their amusement and relaxation. The town is an ideal one as a holiday resort, and every effort has been made for the comfort of the Caissie gladiators.

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